St. Anthony's Messenger.

ORGAN OF THE THIRD ORDER OF ST. FRANCIS

AND DEVOTED TO

THE INTERESTS OF THE HOLY FAMILY ASSOCIATION.

No. 7. DECEMBER, 1910. VOL. XVIII.

(For St. Anthony's Messenger.)

The Immaculate Virgin.

Immaculate, thou art, O Queen most fair, —
Dear Virgin Mother, blessed with beauty rare, —
No splendor yet so glorious as was thine;
No other Maid e'er knew such grace divine.
All earth unites, with countless Saints above,
And pays to thee the tribute of its love, —
While erring nature, each succeeding year,
Makes closer claim, and holds thee yet more dear.
We long for heav'n, and deem it bliss to be
Of those who, having triumphed, dwell with thee,
But, though of earth, we gladden at thy state,
And hail thee, now, our Queen Immaculate!

—*Amadeus, O. S. F.*

Christmas.

OF all the festivals celebrated throughout the year there is none which is hallowed with so many grateful associations as that of the *Birth of Jesus Christ.* It is pre-eminently a festival of unbounded love and infinite condescension, a festival which extends its hallowed influence throughout the Christian world, and penetrates every land wherein the sacred name of Christ is known. It is the anniversary day of religious joy which possesses the sublime power to re-animate drooping spirits and re-kindle in bruised hearts a glow of peacefulness and satisfaction not experienced at any other time of the year. It is essentially the glorious occasion on which pure joyousness of soul moves us to deeds of charity and beneficence towards our less fortunate fellow-creatures. It is in fact, the relenting season of kindly moods, warm and generous feelings, which lead us to think better of the world and its human inhabitants, and if perchance we happen to have enemies, it is the time when forgiveness and reconciliations are made easy, and luke-warm friendships warm into new life and stability. In fine, the universal Christmas festival recalls men from their harsh and evil ways and transforms them into a loving and humane state of mind, in which they are willing to concede, temporarily at least, that God's Kingdom is, or ought to be paramount on earth.

In commemoration of the joyous and blessed Birth of the Savior, and in gratitude for all the countless blessings which resulted from it, let us then go with gifts to the great King "Who has visited us in mercy." Let us go with forgiveness of injuries in our hearts; with our passions overthrown and virtue triumphant; with love for the poor, and with sincerity of soul to adore Jesus Christ, to obey His law, and He will give us that peace of which the world cannot deprive us, that peace which riches cannot purchase, the gift of heaven, the companion of angels, the comforter of human sorrows, the good spirit of God which loves to dwell in the hearts of the faithful followers of Jesus the Savior of Mankind.

With such sentiments in our hearts, we may expect the richest blessings of the Divine Infant, and a Christmas fraught with gladsome joy and true happiness. And such a Christmas we sincerely wish all our dear readers, kind friends, and the generous benefactors of our poor students.

—THE "Gloria in Excelsis" was the first act of worship under the new dispensation, and the glorious hymn continues part of the liturgy of the Church even to the present hour.

The Tertiaries' Corner.

Lessons from the Lives of Saintly Tertiaries.

(Written for ST. ANTHONY'S MESSENGER by O. F. M.)

Blessed Angeline, Widow.

"Pain is the teacher of the hero-souled;
And he who treads the earth with largest powers
Is doomed to deepest trial, ruth and woe."—*Irwin.*

BLESSED ANGELINE experienced the truth of these words. This holy widow was the child of noble parents and was born in 1367 in a castle some miles distant from Rome. While still a child, she loved to build little altars, gather her playmates about her and pray with them, lead processions to her little shrine in imitation of the pilgrimages so popular in her days, and solemnly announced to her youthful hearers that one day she would build a big house and live there with many pious women. At the age of twelve she lost her mother, and this sad event so affected Angeline that she resolved to live only for God and have no other friend or spouse than Him. Countess Carbaria, her mother had been very kind to the poor, and her pious daughter gladly continued her charities, as far as she was able. She even pilfered meats from the pantry in order to feed the poor, but the cook unfortunately, one day caught her in the act—and she pilfered no more.

Yielding to the wishes of her father, she married the Count of Thermo in her fifteenth year, but by prayers and entreaties prevailed upon him to regard her vow of virginity, and guarded by God, the protector of innocence, he gladly consented and took a similar vow. After the Count's happy death in 1394, Angeline entered the III. Order of St. Francis and devoted her life to kindness and charity. God, however, had marked out a larger mission for her. Her example attracted numerous maidens to follow her, and, taking the vow of virginity, devote their lives to the poor. Now this course of events highly displeased many noblemen whose fond hopes of happy married life were thus sadly ruined. Blaming Angeline for this change of affections from them to God, they sought revenge and accused her of being a sorceress and of teaching young ladies a hatred for matrimony, and by trickery and magic to take love for man out of their hearts, etc. Ladislaus, King of Naples and Sicily, summoned her to Naples, secretly determined to burn her at the stake. Ignorant of its nature, Angeline cheerfully obeyed the summons. God, however, enlightened her and directed her to appear before the King carrying in her garment a mass of burning coals and to demand of the King to burn her

alive with the coals, if she be found guilty of the charges brought against her. This test of innocence was very common in the middle ages.

Ladislaus was much surprised to see that the burning coals had in no way injured her garments, and still more to hear her tell him a secret which he had not revealed to anyone—and he honorably dismissed her.

Angeline continued her saintly life at Civitella; but when new accusations against her were lodged with the King, he for sake of peace, banished her and her followers from his dominions. Glad to suffer persecution for justice sake, she repaired to Assisi to gain the Indulgence and there await God's further orders. While at prayer she was divinely directed to go to Foligno and ask the Bishop's permission to found a convent for Tertiaries living in a community. The permission was readily granted, and Angeline established the Convent of St. Anne, which in due time became a motherhouse for numerous other convents of Tertiaries throughout Italy. Bl. Angeline may be considered the originator of the idea of convent life for Tertiaries. Angeline was a model of humility and exactness in rule, and very patient and forbearing with the shortcomings of others. Her happy death occurred on the 16th of July 1434.

Reflection.

Patience and forbearance draw us nearer to God who tells us to "possess our souls in patience." Patience is a necessary requirement for a godly life. Without patience virtue is not solid. Without patience you can be master neither of others, nor of yourself. Most of us are too hasty. We want immediate results. We dislike to wait. But "patience hath a perfect work." "Behold the husbandman waiteth for the precious fruit of the earth," says St. James, "patiently bearing till he receive the early and the latter rain." (S. James 5, 7.) Life and character are not measured by rapid success. The process of nature is slow. All God's best and noblest works are slow and gradual. St. Mark says: "First the blade, then the ear, afterwards the full corn in the ear." (St. Mark 4, 28.) Character must be built up, slowly moulded fostered and developed. Gradually you must live down bad habits; gradually you must ripen in vigor of purpose. "Out of weakness, made strong," is God's motto. We must learn to labor and to wait. It is annoying to wait. There is so much to be done; why wait? God may not want you for the work. Be patient—wait! Strength unbridled is not strong. We may never see the results of our endeavors.

"If it be
My lot to toil, but not to see
The fruits which to my toil belong,
I know One whose all-seeing eye
My humblest task shall glorify."—*Field.*

To reach the Thabor of God's permanent glory, the just and the good must carry their cross up the rugged heights of Calvary,—and it needs patience to plod the way. "Wait on God with patience; join thyself to God and endure that thy life be increased in the latter end." "Gold and silver are tried in the fire, but acceptable men in the furnace of humiliation."

"Be patient, oh, be patient! put your ear against the earth,
And listen there how noiselessly the germ of seed has birth;
How noiselessly and gently it upheaves its little way,
Till it parts the scarcely broken ground and the blade stands up in day."

The beautiful words of a religious, a convert, Sr. Mary Genevieve Todd, shall conclude this year's lessons:

Be patient! "In your patience you shall possess your soul." We are unfortunate. In our being we have inherited the seeds of sorrow and dissolution. Let us remember it, and be patient, even as the Lord is patient, with our infirmities, our unprofitableness, and knowing our small capacity, be reasonable, expecting from ourselves no excellence, surprised at no weakness, enduring in ourselves what we are unable to improve.

If in life's mighty anthem we may not raise our voices to the clear, sweet-dropping, heavenly notes, we may yet sing those other strains for which they were attuned, and thus complete God's harmony.

Be patient! Be courageous! Let not another's greatness discourage or deject thee! Have they no mission here below who never reach those bright, heroic heights of rapturous joy and praise, or never feel, in depths of humblest love, the portion of the Saints? Have those dark birds that sing no songs, no place in God's creation? Are shadows nothing worth?

Dwell in thy sphere, content to be the thing that God hath made thee. Let others be more blessed, but do thou, cheerfully, His ever-holy will. Ask not why others tread, without a seeming fear, the higher, brighter plains beyond, whilst thou must wait, or grope thy way in dread uncertainty; nor strive with sacrilegious hand from off life's picture to erase the shadings God has painted in with care.

Be patient! God who sees the end will turn all things to blessings. Doubt not his power, and His love. His tender care is over thee. He sees all things, He rules all things. The earth is His, and like a toy reposes in His hand. He moves the mighty deep and gathers to its bosom each wandering rivulet. He rides upon the wrathful tempest cloud; He breathes in every softest air; He paints each nodding floweret, and in His tender providence enfolds and loves us all. Be patient!

—We ought not to be wise and cunning, after the fashion of the world, but simple, humble and chaste.—*St. Francis.*

(For St. Anthony's Messenger.)

The Missionary Zeal of the First Franciscans.

(CONTINUED.)

AFTER Italy, Spain and France, the next country of Europe to receive the Friars was *Germany.* John of Penna and his sixty Friars who went there in 1219 accomplished little, owing to the ignorance of the language. Their whole vocabulary, says Jordan of Giano, consisted of one word, "ja," (yes), which they readily gave in answer to every question, whether asked if they were hungry tramps or renegade heretics. And it seemed queer enough to them, that the same word would at one time obtain for them food and shelter, and at another reproaches and mud and stones. The Chapter of 1221 sent Caesar of Speyer, with 12 clerics (among whom were John of Piancarpino, of whom more presently, and Jordan of Giano, our chronicler) and 13 lay brothers, to undertake the German mission, and they met with wonderful success. Within a year the Order was established at Trent, Speyer, Strassburg, Cologne and Wuerzburg, and the number of German Friars that came to the First Provincial Chapter at Worms in 1222, was so large that the Bishop had to provide for them and give them the Cathedral to say Mass and recite the Divine Office therein. Under Albert of Pisa, who came hither as Provincial Minister in 1223, the Custodies of Franconia, Bavaria, Suavia, Elsace and Saxony were added, and houses founded in Luxemburg, Gasler, Halberstadt, Trier, and Braunschweig. At Marburg the Duchess of Thuringia, St. Elizbeth, welcomed the Friars and built them a convent at Eisenach, and chose one of them, Fr. Rodinger, as her confessor. By 1230 the German Province had to be divided into those of the Rhine and of Saxony. On they went into Seligenthal, Paderborn, Limburg and Fulda, and over into Holland and Belgium, and into Hungary, Poland and other countries of the north and east. In 1240, less than a score of years after the coming of Caesar of Speyer and his missionaries, there were three flourishing Provinces in Germany.

ENGLAND

was next. In 1224 Bl. Agnellus of Pisa, with three clerics and four lay brothers, landed at Dover. Their first dwelling was a little room behind a school house in Canterbury. Their poverty there was only less amazing than the cheerfulness with which they endured it. Other places were soon obtained at Salisbury, Shrewsbury and London (where the Friars' Preachers gave them a hearty welcome, and harbored them for a fortnight), Northampton, Cambridge, Worcester, Glouster, York, Leister and Bristol. The young Province soon produced

such worthy Friars as Adam of Marisco, who taught at Oxford; John of Weston, who taught at Cambridge; Haymo of Faversham, to whom we are indebted for the convenient Breviary instead of the unwieldly choral tomes, and who was later sent as Legate of the Holy See to Greece; and many others. Henry of Rersby founded the hardy Scotch Province, which in 1230 indignantly resisted the attempted innovations of Elias. Richard of Intworth founded the Irish Province and was minister there till 1239, when he went to the Holy Land. The first Provincial Chapter in England erected six custodies, and in 1251, when the chronicle of Thomas of Eccleston ends, there were 49 houses and 1242 Friars.

These countries were not mission lands, but the Friars did true missionary work there. Either from necessity or choice they frequently made their abode in the poorest neighborhoods, thus becoming the apostles of the lowliest peasantry, while the learned and noble sought their counsel and spiritual guidance.

Another choice missionary field which fell to the cultivation of the Friars was the *Schismatical Churches of the East.* The Popes sent the Friars time and again to Greece to try to effect a union between these truant children and the mother church. Honorius III entrusted such a mission to Luke of Puglia, the second Minister Provincial of Syria in 1220; Gregory IX to five Friars, 1232; another to two Dominicans and two Franciscans, one of whom was Haymo of Faversham, 1234; another to six Friars, 1236; Innocent IV to Dominic of Aragon, 1245; another to Lorenzo of Orte, 1246; as a result of this mission the Katholikon of Armenia and the Patriarch of the Nestorians acknowledged the supremacy of Rome; and another to Bl. John of Parma and seven other Friars, 1249; and Gregory X to Jerome of Ascoli and other Friars, 1272. To these missions and to the zeal of St. Bonaventure is due in great measure the union of the Eastern and Western churches at the Council of Lyons in 1274. Similar missions were subsequently entrusted to other Friars, but differences, other than theological, prevented any lasting union. One good result, however, followed, viz: the establishment of the Greek Province of the Order, which numbered among its illustrious alumni the Crusader King of Jerusalem, John of Brienne.

Now we turn to the brightest page of the Order's history, the story of its *missions to infidel and pagan lands.* In this field it has many rivals, but no equal. We can offer but a glance at this pleasing view, which indeed deserves more careful and prolonged study than it has ever received.

In Barbary

after the ousting of Giles, and the martyrdom of St. Berard and his companions, St. Daniel and five other Friars came in

1222, labored and died glorious martyrs in 1227. But now the seed of Christianity, the blood of martyrs, was sown, the mission began to flourish. More Friars flocked thither, and one of them, Agnus, was consecrated first Bishop of Morocco. He was succeeded in 1246 by Fr. Lupo de Dain, who was relieved of his pastoral charge in 1258 that he might go to the Holy Land, and was succeeded by another Friar Blanco. John of Piancarpino was sent by Gregory IX to Tunis, Nubia and Abyssinia in 1238, and founded missions of which we meet with frequent mention but no details.

The Holy Land

was first visited by a Friar in 1215. This was Blessed Brother Giles. Elias went there, Jordan of Giano says, in 1217, but we do not know what he did there. The Syrian Province was founded by St. Francis himself, as we have seen. During the Provincialate of Benedict of Arezzo, 1221-1237, the Friars obtained a house on Mount Sion, near the Cenacle, in 1222. The following year, 1223, they obtained a firman of the Ameer: 1, granting them the right of sanctuary in the Holy Land; 2, deeding to them the Holy Sepulchre; 3, promising them protection; and 4, acknowledging them the guardians of the holy places. The latter privilege was confirmed by Pope Gregory IX by Bull in 1230. In 1226 the Guardian of Mount Sion, John of St. Martin, was consecrated Patriarch of Jerusalem. In 1238, as we learn from a papal Bull, the Friars had established communities in the farthest limits of Syria. In 1241 a convent in Tripoli (Syria) was given to the Friars by the Crusaders, and here the first Provincial Chapter of the Syrian Province met in 1255. After the massacre of the Christians of Jerusalem by Ayoub of Egypt in 1244, the Friars obtained the Cenacle and regained the Holy Sepulchre. The same year they obtained of the Cistertians their first house in Cyprus, at Nicosia. Later on communities were established at Famagosta and Limmassol, and in 1288 a Friar, John of Ancona, was consecrated Bishop of Cyprus.

Yet the Friars did not entirely escape the cruelty of the Saracenes. During the hostilities of Bibars many Friars and Poor Clares were murdered; at the fall of Caesarea, 1265; of Arsouf, 1265; of Safet, 1266; of Jaffa, 1268; and of Tripoli, 1271. Nevertheless they succeeded in regaining the sanctuaries of the Annunciation at Nazareth in 1268, and that of the Nativity at Bethlehem in 1273, and the following year they obtained of the Ameer a firman acknowledging all the rights hitherto granted them. A new storm of barbarity arose in 1291, and 53 Friars and 74 Poor Clares were martyred at Acre. The report of these outrages, together with the many others perpetrated by Bibars in Lebanon and Al-Ascheraf in northern Syria, induced the Holy Father to commission the Friars

to preach a new crusade. The 2,000 infantry and 500 cavalry which they succeeded in raising, unable alone to meet the Saracenes, joined King Aiton II of Armenia, who had been sustaining a desperate struggle against the Tartars, Turks and Arabs, and was at the time holding El-Ascheraf at bay before Marash. But El-Ascheraf having been killed in an attack, and his son and successor Kethbegha, compelled by disturbances in Egypt to withdraw from Armenia, the Friars found an open field.

GEORGIA

had already been evangelized partly by James of Russano as early as 1233. He settled there after performing the embassy to the Ameer of Egypt and the Califfs of Damascus and Bagdad, entrusted to him by Gregory IX.

IN ARMENIA

a mission had been started by Lorenzo of Orte in 1247, and during the generalship of Bonagrazia, 1279-1283, John of Montecorvino and Mark of Montefeltro had founded convents of the Order at Sebaste and Sis. But the missions in Armenia, like those in the Balkan States and Central Asia, received most of their missionaries when the deplorable dissensions in the bosom of the Order were exiling so many saintly "Spiritual" Friars from Italy at the end of the thirteenth century and the beginning of the fourteenth. Not a few of these persecuted Friars, like Bl. Arnold of Cologne, went on with their mission labors as far as India, and there crowned their sufferings with martyrdom. The missions in Armenia flourished under King Aiton. At length he himself abdicated and became a Friar. The fall of the convent of Sis, and the Saracene occupation, put an end to the Order's missions in Armenia in 1371. (Last century several missions of the Order were established in Armenia and are now in a flourishing condition).

CHINA

too, was waiting for the Friars. Hither went John of Montecorvino. Leaving Towns, Persia, in 1291, with Nicholas of Pistoria, a Dominican, and stopping thirteen months at the shrine of St. Thomas in India, where he converted some 300 souls, and where his companion died and was buried, the intrepid missionary arrived in Khambaleek (Pekin) in 1293. In spite of five years of persecution from the schismatics and pagans, he converted and baptized 6,000 of the natives, among whom was the King Kublai-kan. He erected three churches, one with three bells. He bought 150 boys, whom he instructed in Greek and Latin, and taught to recite the Divine Office, for which purpose he copied with his own hand two breviaries, eleven psalters, and thirty-two collections of hymns. Only after eleven years of lonely labor was he joined by a companion. Br.

Arnold, a German. In 1307 Pope Clement V sent him seven suffragan Bishops, only three of whom reached China, to consecrate John of Montecorvino the first Archbishop of Pekin.

Let us glance at one more important mission of the Order, in which it proved the savior of Europe. In 1241 Jordan of Bohemia, Vice-Minister of Poland, gave the first alarm of the advancing *Tartars,* or Mongols, a throng of fierce tribes of Central Asia, of obscure origin,which had been brought into notice late in the twelfth century by their daring leader Yexsu-kan. At the death of Ghengis-kan, 1227, the son and successor of that great chief, the Mongols dominated all Asia from the Dneiper to the China Sea. To this vast empire Ogdai-kan added northern China, then turning westward with his furious hordes, poured down upon the Caucasus, Georgia and Persia; over-ran Russia and swept on into Poland, 1237, accepting no condition of the conquered but unconditional subjection. King Henry III and his Poles could not check them. On they rushed across the frozen Danube and took Gran by assault on Christmas Day, 1241. All Europe trembled. Pope Innocent IV called on an humble Friar to go to appease the wild hordes. This was John of Piancarpino, pioneer of the German Province, then in his sixties. With one companion, Br. Benedict of Poland, his interpreter, he set out on horseback, and after a rapid journey of 1500 miles reached the camp of Ogdai-kan July 27, 1246, to find the great Kan dead. As soon as the solemnities of the accession of Kuyat-kan were over, Carpino fulfilled his mission. He obtained the withdrawal of the Mongol troops from Europe, and freedom of religious worship for the Christians in Tartary. Having obtained letters of friendship from the great Kan to the Pope, the faithful legate returned as he had gone, gaining the good will of many Greek schismatics on his way through Russia. The account of his journey, "Liber Tartarorum." which he wrote upon his return, was lately praised in a scientific review for its wonderful comprehensiveness and exactness.

Some claim that Kuyat-kan himself became a Christian. Be that as it may, Christianity suffered by his death, and under his successor, Mangu-kan, Christians were scarce in Tartary.

In 1253 another Friar, William of Rubruck, was sent by Innocent IV, at the request of King St. Louis and other crusader princes, to form an alliance with the Tartars against the Saracenes. With one companion, Bartholomew of Cremona, who joined him at Constantinople, he crossed the Black Sea, skirted the Caucasus plateau, rounded the Caspian (being the first European to discover that it had no outlet), and reached the camp of Mangu-kan Jan. 4, 1254. At Kara-Karoum, Mangu's capital, whither they followed him, they found Nestorian Christians, Mohammedans and Buddhists. He made several converts, whom he baptized

the following Easter. His mission was not a success. Forbidden to remain longer in Tartary, he left Kara-Karoum July 8, 1254, and reached his convent at Acre, Syria, Aug. 15, 1255. Many astonishing ethnological and philological observations recorded in the account he has left of his journey, have since been confirmed by accurate data.

It is probable that better results attended the missions of the "Fratres Peregrinantium propter Christum," a missionary society of Dominicans and Franciscans formed by Innocent IV in 1253. At any rate the great Kan found two Friars at his court in 1261 to act as guides and interpreters of the embassy of twenty-four nobles he sent to confer with St. Louis. This is all the more probable, as it is quite certain that the Mongols and Christians formed some sort of an alliance against the Abbaside Caliphate, which resulted in the taking of Bagdad by Halagu, the brother of Mangu-kan, and the execution of Mustafa, the last decrepit representative of the Abbasides, in 1258. The Minister General Bonagrazia (1279-1283) sent other missionaries into Tartary, and Bl. Oderic found the missions there in a good condition early in the fourteenth century. But at length missionaries began to fail, difficulties accumulated, and Christianity disappeared among the nomad Mongols.

A Bull of Pope Alexander IV in 1258 gives us an idea of the extent of the Franciscan missions just fifty years after St. Francis gave the habit to his first companion. The Bull begins: "To our brothers of the Order of Friars Minor in the land of the Saracenes, Pagans, Greeks, Bulgarians, Curanians, Ethiopians, Syrians, Ibernians, Alans, Gozones Goths, Zignes, Ruthanians, Georgians, Nubians, Nestorians, Jacobites, Armenians, Indians, Mostelites, Tartars, Hungarians of Great Hungary, Turks and other heathen nations . . . ."

At this time the Order had 226 Custodies, comprising 33 Provinces and 4 Vicariates. It had given Popes, Bishops and Doctors to the church. Hardly a land that had not been bedewed by the blood of its martyrs. It had rejoiced heaven with 14 Saints, of whom 12 were martyrs; with 12 Blessed, of whom 4 were martyrs; and with a host of other sainted souls, un-named and un-canonized, but whose holy life and precious death are canonization enough and an undying testimony to the missionary zeal of the first Franciscans.

Fr. N. R. O. F. M.

—It is not often that men are heard to say that they are afraid to get rich. It is not the popular impression that this condition is one in which danger lurks; yet thousands of souls have been lost in the valley of gold. Countless men have buried their manhood in the fabrics of earthly prosperity which their hands have reared. Many a man's envied fortune is in Heaven's sight but the splendid mausoleum of his soul.

(For St. Anthony's Messenger.)

The Feast of the Christian Home.

(December 10.)

AS the feast of the Holy Family, the third Sunday after the Epiphany, should be the feast of the Christian family, so should the feast of the Holy House, Dec. 10, be the feast of the Christian home. Indeed, the home of Jesus, Mary and Joseph was worthy of sacred memory and veneration, and so is the Christian home. Through all our lives we carry with us fond recollections of the home of our childhood, that home endeared by so many ties of love, and the further we are away, the more vivid grow those sweet recollections, the more ardent that love.

There is something about the Christian home that makes it very like the Holy House of Nazareth, that renders it worthy of all reverence and grateful remembrance.

There we were born, there we received our first knowledge of God, there we took our first lessons in Christian virtue,—not by cold and tasteless precept, but by that warm, life-like, heart-to-heart influence of the example of a Christian family. There we, like the Child Jesus at Nazareth, "grew in wisdom and age and grace with God and men." There the Holy Spirit spoke to our hearts, "Hear Me, ye divine offspring, and bud forth as the rose planted by the brook of waters,—Send forth flowers, as the lily,—and bring forth leaves in grace and praise with canticles, and bless the Lord in His works." Truly the Christian home, like the Holy House of Nazareth, is a garden of every virtue. It is an abode of humility, a shrine of purity, a house of prayer.

An Abode of Humility.

The home of "Joseph, a just man, the lowly carpenter of Nazareth," must have been sweetly humble. The home of Mary, the lowly "handmaid of the Lord," how could aught but lovely humility light up such a home? And what human words can tell of the home of Jesus' childhood, where "the Child grew and waxed strong, full of wisdom and grace before God and man?" Yes, surely, that was an abode of humility, where "the Word was made flesh and dwelt amongst us," where "the Most High Son of God" "humbled Himself, taking the form of a servant," where "He was subject" to His Mother Mary and to Joseph, and where He lovingly worked as a carpenter for many long years.

How consoling, these beautiful thoughts! Had the Holy Family lived in magnificence and ease, surrounded by the pleasures and conveniences of the world, we, who are poor, might say that our lowly home

cannot be a Christian home, because it is not rich enough; but now, the more lowly and the more humble our home, the more Christian it is, the more like the home of Jesus, Mary and Joseph.

A Shrine of Purity.

The home of Joseph, the guardian of Mary, "Virgin of Virgins," and of Jesus, "Innocent Lamb of God;" the home of Mary, the Immaculate; the home of Jesus, God of purity, "Lover of Chastity,"—how bright must not the angelic virtue have shown in that home! There surely, did the Child Jesus, "fair and ruddy," "feed among the lilies" of purity.

And such should be the Christian home. There is not a hidden nook not a winding path in all its sacred enclosure which is not hallowed by heaven's grace. There is, in fullest plenitude, the grace of "the great Sacrament" of matrimony, and that consummation of God's mercy, the Sacrament of the dying, the crown of the Christian life.

What can compare with the sacred beauty and happiness of the Christian home? Oh lovely blending of humility and purity, in which humility shelters purity, and purity beautifies humility!

A House of Prayer.

The Gospel read in the Mass and office of the feast tells us how "the Angel Gabriel was sent from God to a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the House of David, and the Virgin's name was Mary. And *entering in* he saluted her, saying: Hail, full of grace, the Lord is with thee!" *"And entering in"* remarks St. Bernard, in the homily. "Whither did he *enter in,* and find her?" Surely in the sanctuary of her own home, where she was perhaps, with closed door, praying to her Father in secret; for angels are wont to visit us at the hour of prayer, and they rejoice to find us with pure hands lifted up in prayer. They love to offer God our sacrifice of holy devotion, as an odor of fragrant incense. How God was pleased with Mary's prayer, the angel revealed when he entered in and saluted her; "Hail full of grace, the Lord is with thee."

Such is the Christian home, "a house of prayer,"—"whoever asks therein shall receive." "Behold the tabernacle of God with men, and He shall dwell with them, and they shall be His people, and He Himself with them shall be their God." Oh the sanctity and dignity of the Christian home! "There," says Wisdom Increated, "I took root in an honorable people, and the portion of my God, His inheritance, and my abode is in the full assembly of the Saints."

The homes of the first Christians were churches, where Mass was said; "daily breaking bread from house to house, they took their meat

with gladness and simplicity of heart, praising God and having favor with all the people."

Next to a consecrated church, there is no more sacred place on earth than the Christian home—that sweet abode of humility, lovely shrine of purity, peaceful house of prayer. (Fr. N. R., O. F. M.)

(For St. Anthony's Messenger.)

Queen of the Friars Minor!

(By special decree of September 8, 1910, the Holy Father has directed *all Franciscans* to add above invocation to the "Litany of Loreto" when recited in their convents, chapels or churches.)

Queen of the Friars Minor,—title sweet,—
Franciscan hearts rejoice to call thee thus,—
By this new name thy majesty we greet,
And, by thy love, invoke thee: "Pray for us!"
Queen of the Friars Minor, one we claim
Our very own, once added to the light
That shines in brilliant radiance from the fame
That typifies the measure of thy might!

Duns Scotus, long ago, brought meed of praise
From all a loving world, and, at thy feet,
He laid the treasure of his hard-fought days;—
Then, rightfully, it is our place to greet
The Lady of our Order,—may thy name
Be honored evermore, and may we thus
Entitled be to dearer, closer claim,—
Queen of the Friars Minor, pray for us!

—Amadeus, O. S. F.

When the First Gloria Was Heard.

What a moment that must have been for the humble shepherds who had hitherto heard no music sweeter than the soft, low tinkle from the sheep-fold; who had known at night no other companions than the blinking stars; whose greatest hope in life was for enough food and raiment to keep them from hunger and cold! It must have been the dawn of a new life for them, this sudden and transcendent glory; they were the first to behold the new ray of hope which shot its cheerful ray into the dark night of eternity, for they were the first to hear the glad tidings, and were the first to realize the new hope that had come into their dreary lives. The earth, to them, was indeed at peace; and toward all men they felt good will.

Pious Union in Honor ..of the.. Holy Ghost

"We earnestly desire that piety may increase and be inflamed towards the Holy Ghost to whom especially all of us owe the grace of following the paths of truth and virtue." POPE LEO XIII, *Encyclical, May 9, 1897.*

(For St. Anthony's Messenger.)

Thoughts on the Divine Paraclete.

OUR Lord wishes to give you his holy spirit, to do and suffer all things according to His Holy Will.—*St. Francis of Sales.*

It is with her (the ever Blessed Virgin Mary), in her and of her, that the Holy Ghost has produced His master-piece, which is a God-made Man, Jesus Christ, and whom He goes on producing in the person of His members daily to the end of the world.—*Bld. Grignon de Monfort.*

The Holy Ghost enters our soul, when we are converted from iniquity, to righteousness, and diffuses charity in our hearts, this is the fruit of the holy spirit of which the Apostle speaks.—*St. Francis of Sales.*

The Holy Ghost will abide with the truly obedient.—*St. Francis.*

The Holy Ghost, dividing to each soul as He wills, pours out His graces, whensoever, wheresoever, and to whomsoever He wills.—*St. Anthony of Padua.*

The seven gifts of the Holy Ghost are sent into the world, against the seven evil spirits of which the gospel makes mention: Fear of the Lord against the spirit of *pride,* which hardens the heart. Piety against the spirit of *envy,* which dries up devotion. Knowledge: against the spirit of *anger,* which tends to dispel the same. Counsel: against the spirit of *avarice* against which it runs counter. Fortitude: against the spirit of *sloth,* which it destroys. Understanding: against the spirit of *gluttony,* etc., which tends to darken the mind. Wisdom: against *lust,* which destroys all taste for heavenly things.—*St. Antoninus.*

I am come to cast fire upon the earth, and what will I but that it be enkindled. O Sacred Fire! O Paraclete Spirit! O Breath of Holiness! O Fire of Charity! exclaims the Saint.—*St. Hildegarde.*

"We need courageous souls, who are not afraid of difficulties." This is why I advise you to have frequent recourse to the Holy Ghost to obtain the gift of Fortitude.—*Ven. Mother Julia.*

N. B.—To become a member of the "Pious Union," send stamped envelope with your address thereon, to the Rev. Fr. Superior, O. M. Cap., St. Anthony's Mission, Mendocino, Cal.

(For St. Anthony's Messenger.)

A Spiritual Gold Mine.

THE holy gospels, read to us on the various Sundays of the year, are a veritable gold mine to us, if we are willing to do some digging. Presuming that you are desirous of becoming rich as quick as possible, you are invited to look at this gold mine and share in its profits.

On the second Sunday of Advent the Church reads to us the gospel taken from St. Matthew, eleventh chapter, and tells us some things that seem mighty queer to not a few Catholics. We read there that the poor have the gospel preached to them. And blessed is he that shall not be scandalized in Me. By these words our dear Lord means to say: "My disciples, my Apostles are but plain men, and so are the people that come to hear Me. With the princes of this world and the so-called great men I have little dealings. Many are scandalized in Me because I seem to be but an ordinary man, they despise My teachings because they do not flatter the passions of man; but blessed is he who is not scandalized in Me, but accepts My word and follows in obedience. Unhappy is he who despises Me on account of My humble and low appearance and awaits as Messiah a mighty ruler of the world."

Nowadays there are not many who will not accept the poor Savior, they are not scandalized at His person; but his teachings are not acceptable, as not being in harmony with the life they are leading. How many who call themselves Christians, will know nothing of praying for their enemies and being reconciled with their adversaries. And when Christ preaches to them humility of heart, see how some hold their heads high and dote upon the honors and dignities the world has conferred upon them, as though these shallow honors are a passport to heaven. Tell the miser that he is but a steward of the riches God has given him, and that he must share them with the poor by giving alms, and what will he answer you? More Christians than you imagine will hear nothing of mor-

tification, of subduing their passions; of going to heaven over the narrow path, of using violence in gaining heaven, a great many have not the faintest idea. And still our dear Lord tells us so plainly that we cannot misunderstand Him, that it is better to cut off one hand and one foot, than to be cast into everlasting fire with both limbs. "What doth it profit a man if he gain the whole world, and suffer the loss of his own soul?"

All these and similar words of Christ seem too hard to some modern Christians, so they do as they please. But, my dear friends, when Christ comes to judge you, will He, the Son of God, be guided by the opinions of the world, or will He adhere to the holy laws He has brought down from heaven? The gosped truth will be your judge, not the foolish and changeable principles of the world! Think of this, it will do you more good than all the gold of the world!

After the disciples of John the Baptist had gone their way, our dear Lord began to praise St. John. Remember, he praised him after his disciples were gone. The children of the world act quite differently. They praise you to your face, but behind your back their words are not so complimentary, as you certainly already experienced. Let us be very sparing in our praise, lest the one we extol becomes proud. We should not be stingy, however, in giving a word of praise to such, who really deserve it. So do not flatter the rich people, as for the most part, they do not need your flattery, and in many cases do not care for it. But it will do an immense good, if the husband has a kind word to say to his wife, who tries so hard to please him. But the contrary is quite often the case. Men, who can admire and praise everything another woman does, seem to be blind to the efforts of their own wife. And the same is true of the women, who often imagine that their own husband is somewhat inferior to this or that man. The fact is, that we are all pretty much alike, and could find a great deal more good in our neighbor, if we only took the time to look for it. But what did our Lord say of St. John?

What went you out into the desert to see? a reed shaken by the wind? a man clothed in soft garments? Behold they that are clothed in soft garments, are in the houses of kings! Our dear Lord wanted them to understand, that if they thought St. John could be induced to relax his severe life and moderate his preaching by threats and other low human methods, they were badly mistaken. He believed in the Messiah, he had the courage to say what he thought of the people, he was indeed a prophet, yea, more than a prophet.

This is a reminder, my dear friends, that we should at times say an Our Father, or some other suitable prayer that the spirit of St. John fill all the priests and teachers of the church, so that they may always preach the word of God without giving way to human respect; that even in trials

and persecutions, they may be true to God. This is not a useless practice as you may think. Priests and teachers are human beings, and the deceptions of satan are as dangerous to them as to others. It takes a great deal of courage to speak the truth to everybody, but that is the thing most needed in our days.

Learn from St. John not to be like a movable and shaky reed, filled with good resolutions today and breaking them tomorrow. You must not serve God in the morning and give your heart to the devil in the evening; not join in the praises of the Almighty in the forenoon, and in the afternoon be a child of the world, given up to sinful amusements. With such incidental piety God is not satisfied. He demands a constant effort, an undivided heart, that at all times and under all circumstances will serve Him.

By holy baptism we were made children of God, not for a time, but for eternity. So we must furnish the oil of good works constantly, for we know not when the heavenly bridegroom will call us. To think of filling our lamps when the cry resounds that the bridegroom is coming is foolish, for then it is too late. We must wear the wedding garment at the time God calls us, and since this time and hour is even hidden from the Angels, must we not be ready at all times? So you see, I have kept my promise, and shown you the spiritual gold mine for your soul. Will you work in this mine, or will you prefer to be idle? Remember, Christmas is near! What better gift could you offer the Infant Jesus than a pure, clean heart. Will you do it? B. B.

(For St. Anthony's Messenger.)

Plain Truths Plainly Told.

THE statesman must have before him this one and great idea and conception of his exalted office and responsible duties: To *serve God in serving the State.* Of course, infidels and unbelievers may sneer at such advice and doctrine, but it is only for the worse of the state and for the detriment of the people that we have officers and officials of such color, of doubtful character and of questionable integrity. If we mount high enough, if we are not entirely mired in materialism, we cannot but confess that religion has ever been the dominant factor in the forging of mighty peoples. We expect our statesmen and public servants to be high-souled and to have from the very beginning of, and throughout their career lofty views of duty which shall preserve them from doing violence to their conscience and better conviction as well as from doing wrong to their constituents who expect a "fair play."

The Catholics who understand "purity of intention," and are actu-

ated by it in all their undertakings and in discharging their duties, full well comprehend the soul-stirring and devotion-inspiring "Sursum Corda," not only in assisting at the Holy Sacrifice of the Mass, or in setting one's foot on the slippery path of public life, but in the middle way when difficulties crowd upon one, when temptations are so very strongly inviting, when occasions are so frequent as to lose their horror, and above all in the disastrous ending, when trodden down by unexpected failure, defeat and disappointment.

"Graft" is now a crime galore, and "grafters" almost synonymous with politicians. "Money is Lord paramount, Mammon our prophet, our God the golden calf." The dollar is indeed "almighty." It's the archimedean lever that lifts the ill-bred boor into select society and places the ignorant sap-head in the United States Senate. It makes presidents of "stuffed prophets," governors of intellectual geese, philosophers of fools, and gilts infamy itself with supernal glory. It wrecks the altars of innocence and pollutes the fanes of the people, breaks the sword of Justice and binds the Goddess of Liberty with chains of gold. It is Lord of the land, the uncrowned king of the commonwealth, and its whole religious creed is comprised in the one verse: "To him that hath shall be given, and he shall have abundance, while from him that hath not shall be taken even that which he hath."

This language of a western editor is pretty strong, and proves, if nothing else, that the statesman has a dangerous road to travel. Will he serve God and the state? Or rather, will he serve God in serving the state? How can he keep himself immune of all this political rascality? It certainly demands a brave heart, manly courage based on religious principles. He cannot do justice to his conscience and his official duties unless he strives that God and the Divine Law, God the all-powerful, and the ever helpful, the Divine Law the only safeguard, be firstly, middlemost and last in all his aims, hopes, ambitions and labors.

This consideration will enable the statesman to appreciate the wise counsels delivered in the following passage by one who had forgotten conscience for ambition and the fear of God for his sovereign's favor, at the very crisis of his country's fate, and winked at a despotic king's unholy passions, when the latter, to gratify them, was ready to create a schism, and, like Lucifer in heaven, to break up by rebellion the divine unity established by Christ.

> "'Mark but my fall, and that that ruined me.
> . . . I charge thee, fling away ambition;
> By that sin fell the angels; how can man then,
> The image of his Maker, hope to win by it?
> Love thyself last: cherish those hearts that hate thee;
> Corruption wins not more than honesty.
> Still in thy right hand carry gentle Peace,

To silence envious tongues. Be just, and fear not;
Let all the ends thou aim'st at, be thy country's,
Thy God's, and Truth's; then, if thou fall'st, . . .
Thou fall'st a blessed martyr. . . .
Had I served my God with half the zeal!
I served my King, He would not in mine age
Have left me naked to mine enemies.'"
—(Shakespeare, "King Henry VIII.")

Statesmen should bear in mind that

GOVERNMENTS ARE FOR THE PEOPLE

and not for the governing class, neither for only a certain class of the people. "The great mistake of statesmen is either to fancy that the service of their country has nothing to do with the service of their God, or to make of the acquisition of place and power the sole end of their efforts, or to sacrifice conscience, justice, truth and religion to policy and party." (Mirror).

The true statesman tries to make all men equal before the law, to accord like opportunity in the field of industry and insure to each the full usufruct of his endeavor. The patriot puts the well-being of the whole people above the impudent claims of class and the selfish ambition of party. . . . No man is fit to sit in a village council, much less to occupy the exalted position of chief magistrate, who does not recognize that the will of the people—whether it be wisdom or folly—? is the fundamental law of free government, and any abridgment thereof an act of usurpation deserving of death. . . . This is the irrevocable conviction of the common people. No man is fit to preside over the destiny of this republic, who does not recognize, with Lincoln, that "the voice of the people is the voice of God." . . Tallyrand never uttered a truer paradox than when he declared that: "Everybody knows more than anybody." The cumulative wisdom of the country is greater, safer than the conclusions of a coterie, though it be composed of the Seven Sages, and this fact is the basic principle of the American Republic." (Iconoclast).

The people solemnly and most emphatically protest against the Vanderbiltian motto: "The people be d——d." The people demand recognition before the laws of the land; the people do not believe the plutocrats to hold mortgages on our country, and squeeze the very life blood from the badly burdened people; the people justly ask and demand emancipation from the pauperizing imposition.

"The man who, in times like these, considers only how he can make the 'rascal counters' he may have at interest yield him a double increment; how he may play the contemptible pawn broker and despoil a debtor of all his property, how he may squeeze a few more drops of life-blood from the badly burthened people, is not only a rotten-hearted

knave, but a purblind ass oblivious to his own best interests. America's multi-millionaires are standing on a powder mine and 'monkeying' with lucifer matches. Labor is becoming desperate—savage as the antlered stag brought to bay. Beyond it lies starvation's dreadful abyss. Further it cannot, and it turns upon the blood hounds with a fierce 'Thou shalt not!' Labor has been bamboozled by politicians and sand-bagged by plutocrats until it is losing faith in everything but brute force. Already anarchy is rife in the great cities, and communism—and also socialism—is spreading in the country like a prairie fire, . . . yet, Dives, with his obliging law-builders and obsequious 'able editors, of the Dana school, are doing all in their power not only to perpetuate the present hard conditions, but to make the burthen of the toilers too grievous to be borne—are day by day driving the masses nearer to revolt, adding fuel to the incipient flame."

"Were it not wise to reduce the pressure somewhat, to loosen the thumbscrews a little? Were it not better to be satisfied with a reasonable increment than, by grasping for more, lose all? Were it not the part of wisdom to give to toil the full meed of its earnings lest it appropriate that of both labor and capital? Were it not better for the millionaire to concede a part while he may, than all when he must? Were it not better to yield gracefully to an irresistible force than to stubbornly oppose it and be destroyed?" (Iconoclast).

At any event the millionaires will have back of them the state militia! Do not be too sure of this! The sympathy goes with the toiler and the pauperized masses! the state militia cannot be depended on to protect corporate property. Coxey's "industrial armies" marched over the country, governors and statesmen dared not oppose their progress; the state militia's cannon was silent; "After us the deluge," cried the French aristocrats; but the cataclysm waited not their convenience—caught 'em without boots or umbrellas!"

"The theories of government that would tend to make of the people a flock of sheep to be shorn for the sole benefit of their rulers—and worse—for the benefit of a few plutocrats—has found no countenance from the Pontiffs and doctors of Holy Church. Again and again have her most eloquent and most authorized writers proclaimed that God deposited with the body of the people the authority necessary for all the ends of social life and that it is from the people that magistrates and rulers derive their legitimate powers. But the exercise of that authority, in God's design and in accordance with the nature of things, should ever be for the benefit of the people, and regulated according to the express will of the Divine Creator and Governor of the moral world, so as to secure to the members of the community peace, plenty and prosperity,—all the ends of order and justice.

"Moreover,—as revealed religion is a fact admitted by peoples and governments still calling themselves Christian, they are bound, if they would be consistent in their belief and profession, to square their own lives as well as the principles of their policy, their laws, their administration and intercourse with other peoples,—in conformity with the Divine Will as revealed by Christ. Hence, there should be nothing in their legislation or their policy to contradict the sublime doctrine of the unity and brotherhood of the race, of their common reciprocal duties here and their common destiny hereafter. The charity that binds brother to brother, under the law of love of the One Almighty Father, should be at the bottom of all private virtues and neighborly offices.

"Every form of selfishness, both in the public magistrate and in the private citizen, conflicts with that divine charity which is the very life-breath of Christian society, and which ought to be the animating spirit of all nations who claim to be the offspring of Christian civilization. Indeed, the true Christian statesman, acting up to the principles of his faith, must look upon himself as a public servant,—doing service to God while serving the interests of the commonwealth." (Mirror).

You and I are expecting a nice Christmas gift—well—and ever so many. And not being selfish, but rather imbued with the spirit of brotherly love, love divine so tenderly and impressively taught in the humble manger of Bethlehem, we believe in making others happy by remembering them.

And while praying at the manger, let us not forget to say a prayer, devout and patriotic, for our dear country. Let us ask the Divine Infant, the Founder of Civilization and the Supreme Ruler of the human race, for the Christian spirit for our statesmen and for an honest and just government, the greatest Christmas gift our beloved country could be blessed with.

The Lesson of Christmas.

Let us enjoy Christmas to the utmost, with hearty good will and thankfulness. Let us, one and all, give full scope to all our best impulses of affection for family, kindred and the brotherhood of humanity. Christmas comes but once a year, and it should come not only to warrant a day or a week of feasting and the exchange of gifts, but as a recurring lesson, teaching us a broader spirit of charity and benevolence to those whom fortune has forgotten to favor, and of compassion for the erring and weak, as well as love for the institutions—largely founded on the principles of justice and right taught by Him whose birth is this day commemorated—under which we are free, prosperous and happy.

For Our Young Folks

Marion's Venture.

(Written for St. Anthony's Messenger by B.)

Chapter IX.—An Era of Peace.

TWO years of comparative peace and happiness had passed, when Percy was rendered the proudest of fathers by the birth of a son. Marion was now really happy; she fondly hoped that the precious babe, the pledge of their mutual love, would establish perfect harmony. Newcomb was again the Percy of old, her beau ideal of all that was good and noble. She could not understand how the clouds had come to obscure the sunlight of their happiness. The child was lovely; it had its mother's golden hair and sweet brown eyes with the prettiest smile on its rosy lips. On a certain afternoon the father was fondling the boy, when Marion remarked timidly,

"There is but one thing lacking for our darling, Percy."

"And what is that, dear; not beauty, surely, for he has of it as his dower a very shower."

"Baptism, Percy, to make the precious little soul more beautiful far, than his body."

"Trash, Marion; how could a mere outward rite confer any benefit on a soul?"

"O, I do believe firmly, Percy, that baptism is absolutely necessary for him, and I shudder when it occurs to me that he might be suddenly taken from us before having received the saving Sacrament."

"It seems that you women delight in conjuring up horrors for the purpose of self-torture. I am not at all afraid of the little beggar's being taken from us; he is as rugged and healthy as an Alpine hunter."

"We can never tell, dear; we can never tell. Death comes but too often unheralded."

"For heaven's sake, Marion, stop croaking. Are you tired of the child that you are invoking death?" The little one held out his dimpled arms to mamma.

"Tired of him?" she answered, kissing him again and again with all the abandon of a fond mother's love, "who could tire of such an angel, but the thought of his not yet being a child of God, through baptism, causes me great anxiety. Father Edwards would not hesitate to baptize him here at home, if you object to his being taken to church," she urged timidly.

"I object to the whole proceeding. I will not have it, positively not; no child of mine shall ever be a Papist."

"Have you forgotten our contract, Percy? Surely not? I placed implicit confidence in your word of honor," said Marion firmly.

"And I in your good sense. I was confident that favorable environments and influence would convince you of the folly of your early prejudices, and that I should never be called upon to redeem my word," answered Percy, angrily.

"Was that quite honorable, Percy? but now that you must be convinced that nothing by the grace of God can ever alter my religious views, you will fulfill your promise."

"I will not," cried Percy, furiously, "no child of mine, I repeat, shall be a slave to popery. It is quite infliction enough that I am bound to a Romanist without consigning my children to the same fate."

"Marion was now weeping bitterly, little Edgar perceived that something was wrong, and that papa was the guilty party, he scowled at him and began caressing his mother.

"A little more of this twaddle, madam, and as soon as the child is old enough, barely old enough, mark me, I shall remove him from such pernicious influence."

With these cruel words he left the room. Marion was stunned, the fabric of her happiness had crumbled in a moment; blank despair confronted her. She clasped her darling child to her heart with passionate tenderness, as if in mortal dread of ruthless hands, tearing him from her embrace. The white-winged angel of peace had again fled, and there was now constant friction in the Newcomb mansion. Everything seemed to irritate Percy. The child wore a beautiful little medal of the Sacred Heart. He noticed it, and, with a scowl, ordered Marion to remove it.

"Do, I beseech you, cease hanging amulets about the child. I shall see that his sterling good sense and self-reliance are his protectors, instead of that mummery." Or again the little one would lisp the holy name of Jesus, or fold his chubby hands in prayer, asking God's blessing for papa or mama. This aroused the indignation of the atheist father almost daily, and poor shrinking Marion was obliged to bear the brunt of his rage. Marion was becoming daily paler and thinner, and the haunted look in her sweet eyes was painful to note. She seemed absolutely alone in the world. Aunt Clarissa was ailing, and faithful Jack had undertaken to circumnavigate the globe to pass the time. Only one faithful sympathizer with her in her deep affliction, her devoted Ellen, was left. Newcomb could not endure the sight of the girl, who was a devout Catholic, and was ready to use the first pretext to discharge her. He now seldom spoke a kind word to his wife, neglecting her altogether,

while he went about enjoying himself to the fullest extent, that is, if a bad conscience admits of true enjoyment. On the whole his absence was rather a relief to Marion; she had learned to tremble in his presence. Little Edgar was the only link that bound her to earth, for indeed she was weary of the world, and would willingly have laid down the burden of life, a life which had promised so much and given so little. How soon its roses had faded, leaving bitter thorns; the gold changed to dross. She bowed submissively and lovingly under the rod, she was conscious of having brought this misery upon herself.

Little Edgar was so merry, so sweet and engaging, that even the stern father unbent for a moment and caressed him tenderly. "O, my little love, my all, as long as thou art left I can bear the cross, heavy as it is. Darling boy, thou art the sunlight of thy ill-starred mother's lonely life. But what will become of you?" O, if her husband should execute his threat, and with that indomitable will of his, there is every likelihood of his doing it. My precious babe, much as I love you, I think I could rather lay you in your little coffin than see you trained in the school of infidelity.

(TO BE CONTINUED.)

Remember the Priest!

Just as in the giving of gifts in the home, the father should not be forgotten, so in the larger family of the parish, the priest should not be overlooked. He shares our sorrows, he should share our joys. The present for him should be thought of next to the present that is to be offered to the Christ-Child himself. He is a lonely man, isolated in the sanctuary, set apart for the service of the altar. Yet he is very human. His heart longs for love. The affection of his people comforts him in his sacrifice of self. Every token of their regard is prized. Every neglect is keenly felt. A simple remembrance—a book, a picture, an ornament for his mantel, a little gift of money—from every household in his care, would make his Christmas a feast of tenderness. But if he is not remembered, if his multiplied services during the year are to receive no recognition as a claim to courtesy, then indeed will he be made to feel some of the distress and isolation of the Lord on the Christmas Feast, when there was no room for Him or His in the inn, and they had to take refuge in the loneliness of a stable as the place for His advent.

—QUIET trust in God, unswerving obedience and submission to His Will can be learned, at least by most of us, only through long discipline and much thwarting of our own will. It is a sore misfortune to any of us if, in having our own way, we forget God and cease to love and follow Christ.

St. Anthony's Department

St. Anthony's Ever Ready Help.

What St. Anthony Did for His Friend.

(CONTINUED.)

AFTER having given up the huckster business, I prayed to St. Anthony to procure a position for me, which he did, after letting me wait some time. This position paid thirty dollars per month, but with the assistance of my oldest boy, (13 years), who obtained a place on the lamp lighting force of the Gas Company, which brought us an additional ten dollars per month, we managed to support the family which had increased during the time. The next boy was about 11 years old, and he asked me to pray to "My Friend" for a similar position as his brother had. It did not take long, and he also was earning ten dollars a month. Our total income was now fifty dollars. It seemed like a dream. St. Anthony had been so good to us, that I took courage to ask him to obtain a better paying job for me, which he did, and which paid me forty-five dollars per month. In the meantime the oldest boy had made his first holy Communion, and I succeeded getting him in the same place with twenty dollars salary per month. The second oldest boy also, having made his first holy Communion, procurred a better position after making a novena to St. Anthony.

With the third boy, nine years of age, getting his brother's job as lamp lighter, our combined income was now eighty-five dollars. We were happy, when lo and behold, my wife began ailing. The family physician, as well as several others who were consulted, declared that nothing but an operation could save her life. I told my wife not to worry, for we would pray to "My Friend," who would surely help her. I made a novena and promised to try hard to buy a statue of St. Anthony and place it in some church, if she got better within a certain time. Telling my wife what I had done, she promised to help me save the necessary money if she got well. To the surprise of the physicians, she recovered entirely within a short time. It did not take long before we had laid fifty dollars aside, and I spoke to our pastor about the matter. He said he would gladly place the statue in his church and buy a pedestal to harmonize with the other church furnishings. I then bought a life-size statue of "My Friend," and had the pleasure of seeing it blessed the following Sunday afternoon. There was only one thing more that I wished in order to make the shrine of St. Anthony complete, and that was a

brass candelabrum, but I could not afford it at the time. About four months ago, however, a pious client of the Saint purchased a lovely candelabrum and placed it before his statue. May St. Anthony bless the donor.

For these, and many other favors too numerous to give in detail, I and my family return sincere thanks to the great Saint, whose acquaintance was made in such a strange manner, and whom we shall continue to love and honor as long as we live. May many others in distress and need find St. Anthony as true a friend as he has been to us. Praised by God in His Saints.

St. Francis Seraphicus College.

T. FRANCIS LITERARY SOCIETY elected the following officers for the first semi-annual term: Rev. Ermin Schneider, O. F. M., moderator; Joseph Downey, president; Daniel Harrington, vice-president; Frank Mueller, secretary; Henry Folbach, treasurer; Victor Ramstetter, John Mannion, and Leonard Blank, librarians; Anthony Hurtig and Joseph Haskamp, censors. The happy routine of student life was sadly interrupted Monday evening, October 24th, by the death of one of the most promising students, a general favorite with his professors as well as with his fellow-students—George H. Hildesheim, of Louisville, Ky. The deceased was 15 years of age, a youth of sterling qualities, who had just begun his second year's Latin course, preparatory to consecrating himself to the service of God in the sacred ministry. Very suddenly Saturday morning, after having served one of the Masses in St. Francis Church, he was seized by that dreadful illness, cerebral meningitis, and though the grief-stricken parents were summoned immediately to the bedside of their beloved and only child, they could only observe the fatal progress of the disease. It was evidently a special grace of heaven, that after two days of unconsciousness, he was able to receive, with perfect resignation, the Sacraments of the dying. A few hours later the purified soul peacefully passed from its earthly habitation to the hands of its Maker. Tuesday morning the remains were borne to the college chapel, where solemn Requiem Mass was celebrated by the Rev. Vice-Rector, Father Urban, assisted by the Rev. Fathers Basil, Valentine and Fr. Placidus. Father Egbert addressed feeling words to those present, dwelling especially on the inscrutable designs of Divine Providence. A choir, composed of the Rev. Professors and students chanted the Requiem, and while the plaintive strains of the "Jesu, Salvator Mundi" filled the chapel, the students passed before the bier to view once more the earthly remains of their beloved fellow-student.

Later in the day the afflicted parents accompanied the remains to their home city, where the funeral services took place Thursday morning, October 27, at St. Paul's Church. The Rev. Fr. Urban and eight Louisville students attended the funeral. The solemn Requiem Mass was celebrated by the Pastor, Rev. Thos. A. York, assisted by Rev. Thos. A. Murray as deacon, Rev. Dr. Ackermann as sub-deacon and Father Urban, O. F. M., as master of ceremonies. Father Urban, O. F. M., delivered the funeral sermon and eight students of St. Francis College acted as pallbearers. Several of the Franciscan Fathers of the city of Louisville were present in the sanctuary. Professors and students extend their heartfelt sympathy to the bereaved parents. R. I. P.

The annual memorial services were observed in the college chapel Tuesday, November 8th. A solemn Requiem Mass was celebrated and fervent prayers were offered for the repose of the souls of the deceased Rectors, professors, students and benefactors of the college. In this final number of the MESSENGER for the present year, professors and students of our college desire to express their cordial appreciation and profound gratitude to all who in the past have assisted us by their generous contributions. We must needs acknowledge in a public manner the kind and gratuitous services of our two eminent physicians, Dr. Charles H. Meyers and Dr. John Ranly. May dear St. Anthony through his powerful intercession requite these many favors and may the Divine Infant Jesus bestow upon all our benefactors the choicest blessing of the coming Christmas tide!

Book Notices.

The well-known publishers, BENZIGER BROS., New York, Cincinnati and Chicago, have recently issued the following books—just in time for selecting as pretty gifts for the approaching Christmas season.

OUR LADY'S LUTENIST and Other Stories of the Bright Ages. By Rev. David Bearne, S. J. Cloth bound, 12mo. Price, 85 cents.—The author has already endeared himself to our American boys and girls by his former lovely stories. In beautiful language he tells his readers in this, his latest book, of the glorious periods in the bright ages of Faith, when art and literature, science and civilization found its highest culture in the famous schools and universities that owe their foundation to the good old monks.

THE FRIENDLY LITTLE HOUSE and Other Stories. By Marion A. Taggart, George M. A. Cain, Nora T. O'Mahony, Mary T. Waggaman, Mary E. Mannix, Jerome Harte, Norman Whiteside, Anna B. McGill, Richard Aumerle, Anna T. Sadlier and Magdalen Rock. Cloth-bound,

12mo. Price, $1.25.—This collection contains ninteen short stories, which reflect the sentiments of the human heart, its joys and sorrows, its hopes and fears, its realizations and disappointments, its victories and defeats, in a truly Christian way; there is nothing but what is healthful, edifying and inspiring.

THE TURN OF THE TIDE. A Story of Humble Life by the Sea. By Mary Agatha Gray. Cloth-bound, 12mo. Price, $1.25—A beautiful story of the life beside the sea, depicting the busy, industrious village people, living their simple lives, with few desires, which are easily fulfilled. And from these people the characters of the story emerge, one by one, primitive characters, strong to suffer and to endure. Stories as these, interesting and amusing at the same time, will do much to counteract the evil influence of dangerous reading matter, so plentiful in our days.

NED RIEDER. A Parochial School Story. By Rev. John A. Wehs. Cloth bound, 12mo. Price, 85 cents.—A truly inspiring story of parochial school boys, recounting their studies, their pranks, their games and sports, and, last but not least, their deeds which can be heroic when the occasion calls. Father Hale, "the new Priest," is the dominant figure, who takes a lively interest in the studies and sports of the boys, and influences them for higher and better things. This book deserves the widest circulation possible amongst our Catholic school boys, and we hope that it will not be the last from the gifted pen of the Rev. Author.

ROUND THE WORLD. A Series of Interesting, Illustrated Articles on a Great Variety of Subjects. VOLUME VIII. Cloth bound, 12mo., with 87 illustrations. Price, $1.00.—The present volume of this unique collection of interesting geographical and historical subjects, treats on the following: "St. Patrick's Purgatory," "When the Bugle Calls," "Strange Sights for American Eyes," "Joys of a Country Home," "Ukiyo-Ye," "Life Undergound," "The Nightingale," "Among the Chippewas," "Where the Beacon Gleams," "Olive Oil and Its Makers," "Odd American Homes."

WATCHWORDS FROM DR. BROWNSON. Selected and arranged by D. J. Scannell O'Neill, author of "Converts to Rome in America," etc. With a portrait of Dr. Brownson. Cloth bound, 8vo. Price, 50 cents.—Published by the *Society of the Divine Word,* Techny, Ill.—Whilst regretting that Dr. Brownson, the greatest American Catholic publicist of his time, is fast becoming merely a name to the generation of today, we welcome this little volume as a "Memento" of the noble, generous and lofty man. The thoughts collected from his writings are short and to the point, and have been arranged under the following headings: The Church, The Saints, The Household of the Faith, Our Separated Brethren, National Ideals, Literature and Writers, etc.

Chronicle of the Order

Rome.—The late revolution in Portugal has been the cause of much sadness in the Eternal City. At Setubal the convent of the Franciscans was burned to the ground, and many of the Friars were imprisoned, while the others were driven from their country to seek a home in other lands. The Franciscan Cardinal Neto himself was ill-treated and imprisoned for a while, but later released through the intervention of the Minister of Justice. The Franciscan Missionary Sisters of Mary had their convent destroyed and were forced to seek safety in France and Spain. The Apostolic Nuncio to Portugal has returned to the Vatican.

—The International College of San Antonio, Rome, was honored during the past weeks by two distinguished visitors, the Most Rev. Archbishop Pifferi, O. F. M., of La Platta, Argentina, and His Excellency Msgr. Aurelio Brianti, O. F. M., Apostolic Delegate to Egypt, and Archbishop of Alexandria.

—On October 27, the Most Rev. David Flemming, Ex-Vicar General, returned to St. Isidore's College, and will resume his work with the Sacred Office.

—The Most Rev. Fr. Denis Schuler, Minister General of the Franciscan Order, returned, October 28, from visiting the Provinces of Saxony, Belgium, Silesia, Carniola and Fulda.

—At the General Chapter of the Friars Minor Conventuals, held recently at the College of St. Theodore under the presidency of Cardinal Merry del Val, Fr. Vittorio Sottaz, Rector of the Basilica of St. Anthony at Padua, was chosen Minister General, and Fr. Francesco dall 'Olio, Guardian of the convent of the twelve Apostles at Rome, was elected Procurator General. Fathers Mileta and Stefano Ignudi were confirmed in their Office as Assistants General.

—The Very Rev. Fr. Joseph Berilacqua, O. F. M., of Syracuse, was recently decorated by the Italian government with the Cross of the Order of the Crown, in recognition of the great services he rendered the church and state during the thirty years he had been Prefect Apostolic of Tripolis.

England.—On the Feast of St. Francis, October 4, "St. Mary of the Angels," the new church of the Friars Minor in Fox street, Liverpool, was solemnly dedicated. The Rt. Rev. Dr. Whiteside, Bishop of Liverpool, celebrated Pontifical Mass and the diocesan "Chapter" attended in a body. An eloquent sermon appropriate to the occasion was preached by the Rt. Rev. Dr. Cassartelli, Bishop of Salford, in which he referred to the coming of the Franciscan Friars to England and to the labors and conflicts since then. Among those present were the Most Rev. Fr. David Flemming; the Very Rev. Fathers Osmund, Provincial of the English, and Gannon, of the Irish Province; the Rev. Fr. Alfred, Custos; the Rev. Definitors Andrew, Athanasius, Herbert and Cyril; the Rev. Guardians of the Franciscan houses of the Province, as also the Rev. Fr. Clement, Rector of the College at Buckingham, besides the Fathers of the community Bede, who is the Superior, and Alexander Aidan and Gabriel, the Assistants.

At the luncheon provided for the Bishops, Canons and other guests, the Bishop of Liverpool, in a most felicitous speech, welcomed the Franciscan Fathers to his diocese, and in feeling terms spoke of the great generosity of *Miss Imrie* (now Sister Mary Clare of the Poor Clares), who donated the church and friary to the Franciscans. Response was made by Fr. Bede, the Superior of the new Mission, who expressed his gratitude to the neighboring clergy of St. Joseph's for their great kindness towards the Fathers since their arrival.

At the evening services the Rev. Charles Nicholson, S. J., of Farm street, London, preached the sermon, which was an eloquent, scholarly and affectionate appreciation of St. Francis and his Order. The Rt. Rev. Bishop Whiteside gave Benediction, and the "Transitus" was rendered by all the Franciscan Fathers present. (*The Franciscan Monthly.*)

United States.—Cincinnati, O.—During the past few months the Rev. Missionary Fathers of our Province have been engaged in preaching Misions at the following places: *Fr. Flavian Larbes* from the 11-18 of September at Reynolds, Ind.; 19-23 at one of the missions attended from Reynolds; September 23-October 2 at Remington, Ind.—*Fr. Guido Stallo* from September 27-29 at Brookville, Ind., and from October 2-9 at Cedar Grove, Ind.—*Fr. Chrysostom Theobald* and *Fr. Vincent Trost* from September 29-October 9 at St. Joseph's Church, Cleveland, O.—*Fr. Chrysostom* from October 16-23 at St. Rose's church, Kansas City, Kan.—In the same week *Fr. Isidore Verkamp* at Rosedale, Kansas.—From October 16-13 *Fathers Vincent* and *Guido* at St. Thomas church, Kansas City, Kan., and *Fathers Flavian* and *Angellus Hafertepe* at St. Anthony's church, the same city.—*Fathers Chrysostom* and *Guido* from October 30-November 6 at the church of "Our Lady of Victories," Delhi, O.—*Fathers Vincent* and *Flavian* from November 6-20 at St. Anthony's church, St. Louis, Mo.—*Fathers Chrysostom* and *Flavian* opened a two weeks' mission on November 27 at St. Joseph's church, Covington, Ky., and *Fr. Vincent* on the same day at Lincoln, Neb.—*Fr. Guido* will preach a mission at St. Francis of Assisi church, Louisville, Ky., during the week beginning December 4, with which the missionary activity of the year 1910 will be brought to a close.

Washington, D. C.—The Rev. Franciscan Fathers Godfrey Hunt and John Wagner, and the lay-brother Seraphin Beechler, whom the College of the Holy Land of this city sent into the mission field afar, nine years ago, have just returned to resume their labors in America. Rev. Stanislaus Zmijewski, O. F. M., a young Father of the Custody of the Holy Land, will henceforth be engaged in the College and Commissariat here. Father Hunt and Wagner were the first our College gave to the Holy Land, and it is with joyous pride that it welcomes their return to labor in the good work of the Holy Land and in the education of other young Levites for the Master's vineyard.

Buffalo, N. Y.—After more than fifty years of faithful service to God in the Third Order Regular of St. Francis, *Mother M. Bonaventura McGady* has gone to receive the well-earned reward of her labors. The funeral services took place Tuesday morning, November 15, in the convent chapel on Pine street, where a solemn Requiem Highmass was

celebrated for the repose of her soul, and the Rt. Rev. Bishop Colton delivered a touching sermon, in which he referred to the celebration of the "Golden Jubilee" of the venerable Mother only a few months ago (August 2) in this same chapel. As we gave an account of the life-work of the faithful servant of God in our September issue, we need not repeat it here, but simply ask our dear readers to kindly remember Mother Bonaventura in their devout prayers. R. I. P.

St. Louis, Mo.—(Province of the Sacred Heart, November 14, 1910.) —It will interest the friends of St. Solanus' College, Quincy, Ill., to learn that a new college chapel is now under process of construction. Ground was broken September 14 by Rev. Fr. Fortunatus Hausser, O. F. M., rector of the institution, the event signalizing his Saints' Day. To secure a central location for the new chapel, the last vestige of the original convent building, erected 1860, had to be removed. The basement of the new structure is to be finished by December 1; but the superstructure will not be continued until next spring.—The new chapel will be in the Roman style, with a clerestory. Its interior measurements will be: 114 feet in length, 46 in width, and 48 in height, with a seating capacity of 300. The cost is calculated at $30,000.—Besides this, the space beneath the study-hall is being excavated and prepared for bowling room. Four alleys with complete modern equipments will be laid.

Very Rev. Fr. Provincial, Benedict Schmidt is making a visitation of the Province, preparatory to the intermediate chapter at the close of this year. On October 24 he returned from the Commissariat of California, and is now visiting in the northern states.

Directly upon his return from the far West came the news of the death of Rev. Fr. Placid Krekeler, O. F. M. Born in Cincinnati, O., September 2, 1855, he entered the Franciscan Order at the age of twenty-two. Following his ordination to the priesthood in 1886, he labored among the Indians in northern Wisconsin and Michigan, and was at one time superior at Washburn, Wis. Latterly he was transferred to the Commissariat of California as rector of the orphanage at Watsonville, again as pastor of St. Antony's, San Francisco, and ultimately at Hood River, Ore. Growing infirmity forced him to quit his post. After lingering for several months, death came to him October 22, at Santa Barbara, Cal., whither he had gone to recover his health. R. I. P.

—On October 9, Fathers Elskamp and Jordans, S. J., began a mission of two weeks in St. Francis Solanus' parish, Quincy, Ill., which proved very successful. Quite a number of such as had not communicated for years, approached the sacraments. The mission is notable as it opened the golden jubilee celebration of the parish; it is now fifty years that Fr. Servatius Altmicks and Br. Honorius Dopp, O. F. M., settled in Vine street, to begin the work of building up St. Solanus parish.

Other missions within the Sacred Heart province were one at St. Joseph's, Cleveland, O., and one at St. Antony's, St. Louis; the former conducted by Fathers Chrysostom Theobald and Vincent Trost, O. F. M., the latter by Fathers Vincent Trost and Flavian Larbes, O. F. M., all of the Province of St. John. Both missions were conducted with apostolic vigor and freedom, and were attended with gratifying results.—A Polish mission was preached at Duncan, Neb., by Fathers Francis Manel, O.

F. M., of Pulaski, and Theobald Kalamaja, O. F. M., of the Sacred Heart Province.

—Beginning October 23, Fr. Paul Teroerde and Fr. Daniel Finkenhoefer, O. F. M., preached a mission of ten days at Evansville, Ind.—At Niles Center, Ill., a mission was held by Fr. Daniel and Fr. Titus Hugger, O. F. M., also during the past month. Rev. Francis Haase, O. F. M., gave a successful mission at Kimbal, Minn.

—The annual retreats at St. John's Hospital, Springfield, Ill., were given by Rev. Maurice Baukholdt, O. F. M., from September 23-29 and from October 14-20.—Rev. Pascal Foerster, O. F. M., conducted the spiritual exercises for the Sisters at Danville, Ill., and in St. Anthony's Hospital at Chicago, Ill. (Fr. R. M., O. F. M.)

Olpe, Kan.—(Correspondence.)—Sunday, October 23, was a solemn and joyful day for the good people of St. Joseph's parish at Olpe, Kan. At 9 a. m. the solemnities began with a Solemn Highmass, coram Episcopo, by the Rev. Bernardin Wissler, as celebrant, assisted by Rev. Frederick Hartung as deacon, Rev. Polycarp Van Mourik as subdeacon and Rev. Peter Alcantara Welling, pastor of the church, as master of ceremonies, all members of the Franciscan Province of Cincinnati, O. After mass the Rt. Rev. Bishop Lillis, administered the Holy Sacrament of Confirmation to forty-three boys and forty-eight girls.

At 2 p. m. the faithful again assembled to attend the laying of the corner-stone of the beautiful new $30,000 St. Joseph church, by the Bishop, who was assisted by the Rev. Fathers Bernardin Wissler as deacon, Frederick Hartung as sub-deacon, Polycarp Van Mourik as master of ceremonies, Peter Welling and Rev. Berthold Stanbach, O. F. M., rector of the Sacred Heart church, Emporia, as attendants.

On both occasions the Rt. Rev. Bishop delivered an eloquent and masterful discourse; in the morning on the dignity of a Catholic and the means the church has placed at his disposal in the worthy reception of the Sacraments. In the afternoon he dwelt upon the history of the church in her struggle throughout the ages against the encroachments of the enemies, in the fulfillment of her divine mission entrusted to her in the power conferred upon the Apostles and their successors, and the vigor and growth of the church at the present day. In conclusion the Bishop congratulated the pastor and congregation on their zeal and generosity to erect such a beautiful church to the honor of God in a small country parish.

Sacramento, Cal.—Sunday, October 23, will be forever a memorable day for the pastors and the members of St. Francis church, this city, for on that day the solemn dedication of the splendid and costly structure of their new church took place with all the pomp and ceremony of the Catholic Church.

After a grand parade of the various Catholic societies of the city, the Rt. Rev. Bishop Thomas Grace performed the impressive ceremonies of the dedication. Solemn Highmass was then celebrated by the Rev. Fr. Victor Aertker, one of the former pastors, assisted by Fr. Kenny as deacon and Fr. Springer, of Oregon, as sub-deacon, all members of the Franciscan Order. The altar was beautifully decorated with countless lights and flowers, and the body of the church crowded with devoted worshippers. The singing was excellent and fully adequate to the

requirements of the festive occasion. Fr. Cassian, O. F. M., delivered the English sermon, and Fr. Apollinaris, O. F. M., preached in German. After Mass Bishop Grace, in a few well chosen words, congratulated the congregation on the beautiful temple they had erected in honor of God, and admonished them to continue the good work so auspiciously begun.

The new St. Francis church which is a magnificent specimen of the old mission style of architecture, was constructed at a cost of $80,000, and the total cost, including the interior fixtures, decorations and the beautiful stained glass windows, will reach $100,000. The plans were drawn by the venerable Brother Adrian Wewer, O. F. M., the well-known architect of the Sacred Heart Province. The edifice is built of brick and concrete mortar. The roof is adorned with galvanized iron mission tiles, copper gutters and conductors. The outside plastering is cement, the inside hard-wall plastering. The decorations are of the Reinaissance style, and the artistic stained-glass windows are the work of the famous Tyrolese Art Glass Company. The interior measurements of the building are 175 feet in length, 69 feet in width, and the transept 89 feet in breadth. The height of the nave to the vaulted ceiling is 65 feet, while the towers are 110 feet high.

The establishment of St. Francis parish in Sacramento had its inception in 1894 with the late Bishop Manogue. It was through his suggestion to the Provincial Council of the Sacred Heart Province that the Rev. Fr. Augustine McClory, O. F. M., was sent from the east to arrange for the establishment of the parish. A site of land consisting of the northern half of the block between K and L and Twenty-fifth and Twenty-sixth streets was secured for the several necessary buildings in February, 1895, and early in April of the same year services were held in the St. Francis church. In the autumn the parochial school was opened with an enrollment of seventy pupils.

Owing to the growing needs of the parish for a larger and more modern church, six years ago the Rev. Father Victor, then rector of the church, began the accumulation of funds for the new edifice. The corner-stone of the new church was laid October 17, 1908, by Bishop Grace with impressive ceremonies.

Since the establishment of the parish in 1894 by the Rev. Father Augustine McClory, five pastors have aided in building up the church and school to its present proportions. Their names and the dates of their pastorates are as follows: October, 1894, to August, 1896, Rev. Augustine McClory, O. F. M.; August, 1896, to February, 1900, Rev. Titus Hugger, O. F. M.; February, 1900, to September, 1900, Rev. Pius Niermann, O. F. M.; September, 1900, to August, 1904, Rev. Godfrey Hoelters, O. F. M.; August, 1904, to August, 1906, Rev. Victor Aertker, O. F. M. In August, 1906, Rev. Godfrey Hoelters, O. F. M., was reappointed to the rectorship of St. Francis church. He is assisted by the Rev. Fathers Aloysius Asmuth, O. F. M., and Ferdinand Kenny, O. F. M.

We offer our hearty congratulations to the Rev. Fr. Godfrey, under whose able direction and indefatigable efforts this great monument to the Faith has been brought to completion, and to the good people who have so loyally co-operated with the Fathers in their laudable undertaking.

Thanksgivings for Favors Received

are inserted in this column *free of charge*, provided the favor is clearly stated, the name and address of the sender given in full, and when received before the 15th of the month. If thanksgivings not specified are accompanied by an offering toward "St. Anthony's Bread," they will be acknowledged on third page of cover — otherwise not.

Cincinnati, O., Oct. 22, 1910. Please find enclosed an offering for the poor students, in thanksgiving to the S. Heart, the B. V. Mary and St. Anthony, for the sale of property immediately after a novena, and for the obtaining of a contract job. M. C.

San Antonio, Tex., Oct. 23, 1910. I promised enclosed alms for St. Anthony's Bread if a patient of mine, who was very sick from typhoid fever, should recover. Thanks to the dear Saint, my patient is well and strong again.
F. A. H.

Hartwell, O., Oct. 26, 1910. For a safe voyage I promised the Sacred Heart, the B. V. Mary and St. Anthony the enclosed offering for the poor students.
J. C. M. G.

Cincinnati, O., Oct. 27, 1910. With a grateful heart, I return sincere thanks to Our dear Lord and St. Anthony for the happy recovery of my mother from a severe attack of sickness which threatened to prove very serious. B. C. B.

Seneca, Kan., Nov. 1, 1910. I promised St. Anthony that if he obtained the cure of a sick person, I would subscribe to the MESSENGER for one year, and have the favor published. Thanks to the good Saint, my prayer was heard. B. S.

Attleboro, Mass., Nov. 1, 1910. For helping my brother out of a very troublesome affair that caused him much anxiety, as also for finding some money I had lost, I wish to return public thanks, and enclose an offering for the poor students. B. H.

Calumet, Mich., Nov. 4, 1910. My sincerest thanks to St. Anthony for having obtained through his powerful intercession complete restoration to health of my daughter, who had been ailing for a long time. With the publication of this favor in your MESSENGER, and the promise to send an offering every month for two years, I gratefully fulfill part of my obligation. M. M. C.

Providence, R. I., Nov. 6, 1910. I wish to give public thanks to the S. Heart, the B. V. Mary, St. Joseph, St. Anthony and the Poor Souls for getting a family for our house that was vacant for nearly four months, as also for many other favors obtained. E. A. C.

Wagner, S. Dak., Nov. 7, 1910. In July my mother, who is sixty-seven years of age, was operated on for gallstones, having suffered therefrom for about fifteen years. I promised St. Anthony, if she went through the ordeal safely and entirely recovered, the enclosed offering for the poor students. Thanks to the dear Saint, for I received a letter this week informing me that she has almost entirely recovered and is growing strong again. J. E. L.

Toluca, Ill., Nov. 14, 1910. Over five years ago I promised St. Anthony that I would make an offering to St. Anthony's Bread for the poor students or for any other purpose that you may decide to put it to for charity. My request was that I would be successful in obtaining a certain sum of money due me. I have now to advise you that I received the sum of money in full, and I enclose draft for the promised offering, and wish to thank St. Anthony through the columns of the MESSENGER. W. C.

Rochester, Minn., Nov. 14, 1910. Enclosed find offering for the poor students in thanksgiving for a favor received. A poor child was put out of work, hence the above promise, if he got a position.
S. M. R.

THANKSGIVINGS ARE ALSO OFFERED:

For Recovery of Lost Articles: A. V. F., Madison, Wis. (bank book).—K. S. McG., Providence, R. I. (money).

For Obtaining Work: L. McD.

For Special and Other Favors: C. S. R., Morristown, S. Dak.—A. V. F., Madison, Wis.—J. M., Ivanhoe, Minn.—L. G., Kalispell, Mont.—G. McC., Greeley Center, Neb.—B. N., Pittsburg, Kan.—M. P., San Francisco, Cal.—C. H. S., San Diego, Cal.—E. H. H., Columbus, O.—J. D. O'Reilly, Crafton, Pa.—J. M. H., New York City.—E. S., Louisville, Ky.—C. P., Newark, N. J.

Monthly Intentions.

Grace of purity and temperance.—Success for several persons in their business.—Cure of various ailments.—Reconciliation with relatives.—Grace to avoid bad company.—God's blessing and health for a family.—To obtain steady and good employment.—That a husband may return to his family.—That a husband be cured of a serious affliction.—For a knowledge of the will of God in the choice of a vocation.—Successful sale of property.—Recovery of a lost sum of money.—Sale of houses.—Contentment and happiness for a family.—Grace of patience and humility.—For the return of many persons to the practice of their religious duties.—Conversion of a daughter.—To obtain means to pay debts.—Protection against contagious disease.—To obtain money due.—A happy and safe confinement.—Sale of a business.—A good Catholic companion.—Cure for a boy suffering intensely from epilepsy.—Many special, spiritual and temporal intentions.—All intentions recommended to the "Pious Union of St. Anthony."—All intentions placed at the statue of St. Anthony in our oratory.—All readers, contributors and zealous agents of ST. ANTHONY'S MESSENGER.—The conversion of sinners.—The Poor Souls.

Days of Indulgences in December.

On the 8th. Feast of the **Immaculate Conception** of the B. V. Mary, Chief Patroness of the three Orders of St. Francis. **General Absolution.**

On the 25th. **Christmas**—Nativity of Our Lord Jesus Christ. **General Absolution.**

On the day of the monthly meeting for the members of the III. Order who have confessed, received, visited the church, and prayed for the Holy Father's intentions.

One other day which they might select, each month, on same conditions.

As often as they recite the Franciscan Crown or Rosary.

As often as they recite the "Our Father," "Hail Mary," and "Glory be to the Father," etc., five times for the safety of the Church, and once for the intentions of the Sovereign Pontiff.

Monthly Patron: ST. STEPHEN, Protomartyr.

Obituary.

Of your charity pray for the repose of the soul of MARY UHLEN, who passed to her reward November 5, 1910, at Louisville, Ky., aged 84 years, 7 months and 11 days.—ANTHONY ZEHNDER, who departed this life November 6, 1910, at Louisville, Ky., at the age of 43 years and 10 months.—MARY BARBARA BORNTRAEGER, who died November 11, 1910, at Louisville, Ky., aged 69 years and 2 months.

May their souls and the souls of the faithful departed, through the mercy of God, rest in peace!